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## RELIGIOUS INTELLIGENCE. FOREIGN AND DOMESTIC.

FROM THE COLUMBIAN STAR.

### BURMAN MISSION.

We republished in our last paper, a letter from Mr. Judson, stating, that in consequence of the existing state of things, he had applied himself exclusively to the work of translating the New Testament. The following sentences which we have been permitted to copy from a letter to the Rev. Professor Chase, of the Columbian College, furnish additional information, which cannot but be interesting to our readers. The Providence, which yet delays the free proclamation of the glad tidings of salvation to Burmah, is certainly mysterious; but it is a subject of less regret, since it leaves Mr. Judson at leisure to proceed in his translation. The accomplishment of this undertaking alone will be a rich reward for all the toils and expense which have attended the mission. The word of God cannot be bound. Monarchs cannot interrupt the process, by which the truths of the sacred word may illuminate and sanctify the heart. That free course will soon be given to the gospel, admits of no doubt; and in this case, the circulation of the scriptures, will perhaps be the most efficient method of propagating the Christian faith.

Rangoon, April 20, 1822.

MY DEAR BROTHER,

I have almost determined not to read a book or write a letter, except absolutely necessary, until the translation of the New Testament is finished. But every rule must have its exceptions; and your letters which inquires particularly about the translation, seems to lay special claim to an early answer.

My first attempt at translating was made on the gospel of Matthew, after I had been nearly four years in the country; but I was so dissatisfied with the result, and so convinced of the inadequacy of a four years' acquaintance with a foreign language, to enable me to make a good translation of the scriptures, that I proceeded no further. Some time after, influenced chiefly by the importunity of the little church, which had grown up in the mean time, I gave them Ephesians and part of Acts. But it was not, until I had been in the country nearly eight years, that is, about a year ago, that I undertook the work, with a more settled purpose; and have now finished the Gospels, Acts and Romans. I shall probably, by the time you receive this, have finished the whole New Testament. I translate, as you suppose, from the original, following generally the text of Griesbach.

It is my earnest desire and prayer, that as soon as the translation of the New Testament is finished, the way may be opened for a more public dissemination of the gospel, than has been hitherto practicable. What particular method the Lord will devise for the introduction of the Christian religion into this empire, we cannot yet conjecture. We do not yet discover the indications of his will. But

we hope, that such a discovery will, in due time, be granted to humble trust and fervent prayer. O for that spirit of effectual fervent prayer that avail-eth much! Let me beg you to remember us, and the perishing millions of Burmah, in your daily intercessions.

From the Christian Watchman.

REV. MR. WARD.

This gentleman, well known to the religious world, in a letter just received, written to a friend in New-York, and dated Serampore, Feb. 5, 1822, has communicated some valuable information, from which the following paragraphs are extracted.—From the advances already made in India, and elsewhere, in the establishment of Missions, and in the circulation of the Scriptures, we think it will not be in the power of all the enemies of the gospel combined, by their secret or public opposition, to arrest its constant and glorious prospect.

“On my return to Serampore, after an absence of nearly three years’ it was to be expected that a considerable advance in the objects embraced by the union there would be observable. I found that advance much greater than I had anticipated.

“The College premises had made a progress, considering the largeness of the pile, which could not have been expected. The principal building forms one of the finest modern pieces of architecture in India. As the college is built from the proceeds of our own labours, we have been obliged to encroach on our funds beyond our calculations. A second examination of the college has been held, equally satisfactory with the first; several of the head pupils having, in a third of the time occupied by students in the Hindoo colleges, conquered the Sangskrit Grammar, will soon commence the study of a regular series of Sangskrit literature. I have much comfort in meeting the students, and the boys of the Preparatory School, morning and evening, for reading, singing, and prayer. Oh! it is truly cheering to hear these youths and these children singing in the Bengalee,

‘O, thou, my soul forget no more  
The Friend, who all thy misery bore.’

“Two students are already members of the church, and are youths of great promise; and four more students, apparently under serious impressions, have solicited baptism. Between thirty and forty youths and children, born of converted heathens, are thus brought under daily, close, serious, christian instruction. One morning, the College native physician said—as we sat down to worship, ‘Sir, the boys have made a hymn and wish to sing it.’ I sat and listened to this hymn in honor of the Saviour of the world, made and sung by this interesting group, with sensations of delight, which no person, except he had been in the same circumstances, could realize. The sounds were carried on the bosom of the Ganges to a sufficient distance to be heard by the Brahmins, at their ablutions. ‘Instead of the brier shall come up the myrtle tree; and it shall be to the Lord for a name,’ &c. On the Lord’s-day, all these youths and children are engaged in catechetical, christian exercises, or in public worship.

“The translations are thus far advanced:—the whole Bible is finished at press in the Sangskirt, in 5 volumes 8 vo.; the Bengalee in do.; the Orissa in do.; the Mahratta in do.; the Chinese; the Pentateuch in the Sikh; the histor-

ical books in do.; the poetical books in do.; the new Testament in do.; the Pentateuch in the Kun-kun, and the new Testament in do.; the Pentateuch in the Telinga, and the New Testament in do.; the Pentateuch in the Pushtoo or Affghan, and the new Testament in do.; the new Testament in the Guzerattee, the Assam, the Mooltanee, the Bikaneree, the Cashmur, the Haruttee, the Bhugelcund, the Marwar, the Kunnoje, and the Nepaul. In the press, the New Testament in the Kurnata, the Ojein, the Khassa, the Jumboo, the Monipore, the Mugud, the Palpa, the Shru Nagur, the Kemaoon, and the Bhatnere. There are also in the press, new editions of the Holy Scriptures in several languages.

“At Serampore, beside the English brethren, there are as itinerants, labouring either regularly or occasionally, brother Douglass, Solomon, a converted Jew, Canto, Hurupass, &c.

“At Serampore, at the mission chapel, and also at the Danish church, at Krishna’s chapel, and across the Ganges at Barrackpore chapel during the Sabbath, there are seven services; and parties of native converts visit and preach in the streets of the neighbouring villages. At Serampore, there have lately been frequent baptisms; the native sisters have begun to hold prayer meetings from house to house, and a happy revival is visible among the native members, who amount to about sixty persons. Since my absence in Europe and America, several native brethren and sisters have died full of christian hope and joy.

“The baptisms at Calcutta have also occurred frequently during the last two or three months. Here, the preaching is kept up in Bengalee and English, four times on the Sabbath, and ambulatory services in Bengalee are attended to, almost every day in the week.”

Mr. Ward also mentions, that they have missionary stations at Midnapore, at Chittagong and at Jessore. In Burbloom there are several native preachers. At Dum-Dum is a place of worship and a native preacher. There are two stations at Bengal, one at Dhacca, and four in Hindoostan. All these are supported by funds raised at Serampore. The schools also are improving, increasing, and greatly useful. The converted Arrakanese are about 150.

The following Address of Mrs. Judson, on the 21st ult. when the Ladies of the Baptist denomination in this city organized a Society for the instruction of Heathen Females.

### ADDRESS TO THE FEMALES IN AMERICA, Relative to the situation of Heathen Females in the East.

In the land of my birth, rendered doubly dear from the long entertained thought of never again beholding it; in the country favoured of Heaven above most others, it is with no common sensations I address my sisters and female friends on this most interesting subject. Favoured as we are from infancy with instruction of every kind, used as we are to view the female mind in its proper state, and accustomed as we are to feel the happy effects of female influence, our thoughts would fain turn away from the melancholy subject of female degradation, of female wretchedness. But will our feelings of pity and compassion; will those feelings which alone render the female character lovely, allow us to turn away—to dismiss the subject altogether, without making any effort to rescue—to save? No!



think I hear your united voices echo the reply: "Our efforts shall be joined with yours. Shew us the situation of our tawny sisters the other side of the world, and tho' the disgusting picture break our hearts, it will fill us with gratitude to Him who has made us to differ, and excite to stronger exertion in their behalf." Listen, then, to my tale of woe!

In Bengal and Hindostan the females, in the higher classes, are entirely excluded the face of man. At the age of two or three years they are married by their parents to children of their own rank in society. On these occasions all the parade and splendour possible are exhibited; they are then conducted to their fathers' abode, not to be educated, not to prepare for the performance of duties incumbent on wives and mothers, but to drag out the usual period allotted in listless idleness, in mental torpor. At the age of thirteen, fourteen, or fifteen, they are demanded by their husbands, to whose home they are removed, where again confinement is their lot. No social intercourse is allowed to cheer their gloomy hours; nor have they the consolation of feeling that they are viewed, even by their husbands, in the light of a companion. So far from receiving those delicate attentions which render happy the conjugal state, and which distinguish civilized from heathen nations; the wife receives the appellation of *my servant*, or *my dog*, and is allowed to partake of what her lordly brutal husband is pleased to give at the conclusion of his repast! In this secluded, degraded situation, females in India receive no instruction, consequently they are wholly uninformed of an eternal state. No wonder mothers consider female existence a curse; hence their desire to destroy their female offspring, and to burn themselves with the bodies of their deceased husbands. This last circumstance might imply some attachment, were it not a well known fact, that the disgrace of a woman who refuses to burn with the corpse of her husband is such, that her nearest relations would deny her a morsel of rice to prevent her starvation. Thus, destitute of all enjoyment, both here and hereafter, are the females in Bengal.

Such is their life, such their death—and here the scene is closed to mortal view! But they are amiable, say some, and destitute of those violent passions which are exhibited among females in our own country. My beloved friends, be not deceived.—Whoever heard that ignorance was favourable to the culture of amiable feelings? Their minds are in such a state of imbecility, that we might hope to find at least an absence of vicious feelings. But facts prove the contrary.—Whenever an opportunity for exhibiting the malignant passions of the soul occurs, human nature never made a more vigorous effort to discover her odious deformity, than has been observed in these secluded females.

But let us turn our eyes from the present picture to one not less heart-rending, but where hope may have a greater influence to brighten and to cheer. The females in the Burman Empire. (containing a population far above the United States of America,) are not like the females in Bengal, secluded from all society. In this respect they are on an equality with ourselves. Wives are allowed the privilege of eating with their husbands. They engage in domestic concerns, and thus, in some respects, the Burman females deserve our particular sympathy and attention. But they enjoy little of the confidence or affections of their husbands, and to be born a female, is universally considered a peculiar misfortune. The wife and grown daughters are considered by the husband and father as much the subjects of discipline, as younger children; hence it is no uncommon thing for females of every age and description, to suffer under the tyrannic rod of those who should be their protectors.

Burmah, also like her sister nations, suffers the female mind to remain in its native state, without an effort to show how much more highly she has been favoured. The females of this country are lively, inquisitive, strong and energetic, susceptible of

friendship and the warmest attachment, and possess minds naturally capable of rising to the highest state of cultivation and refinement. But alas, they are taught nothing that has a tendency to cherish these best native feelings of the heart! That they possess strong energetic minds is evident from their mode of conversing, and from that inquisitive turn which is so conspicuous. It may not perhaps be uninteresting to mention that particular display of mental energy as exhibited in the early enquiries of Mahmen-la.

Some time previous to our arrival in Rangoon, her active mind was led to inquire, the origin of all things. If a Boodh was deity, who created all that her eyes beheld? She inquired of this person and that, visited all the teachers within the circle of her acquaintance, but none were able to give her satisfactory information on the subject. Her anxiety increased to such a degree that her own family feared she would be deranged. She finally resolved on learning to read, that she might be able to gain the desired information from their sacred books. Her husband, willing to gratify her curiosity in this respect, taught her to read himself. After having acquired what very few Burman females are allowed to acquire, she studied the sacred books, which left her mind in the same inquisitive state, as when she commenced. For ten years she had continued her inquiries, when, one day, a neighbour brought in a tract written by Mr. Judson, from which she derived her first ideas of an eternal God. Her next difficulty arose from her being ignorant of the residence of the author of the tract, and it was not till after the erection of the Zayat, that this difficulty was removed. By her inquiries, respecting the christian religion, she evinced a mind, which had it been early, and properly cultivated, would have hardly been surpassed by females in our own country. And happy am I to add, that she not only became rationally and speculatively convinced of the truths of the gospel, but was, I trust, taught to feel their power on her heart, by the influences of the Holy Spirit, embraced them, has become an ornament to her profession, and her daily walk and conversation would shame many professors of religion in christian countries.

Shall we, my beloved friends suffer minds like these to lie dormant, to wither in ignorance and delusion, to grope their way to eternal ruin, without an effort on our part, to raise, to refine, to elevate, and point to that Saviour who has died equally for them as for us? Shall we sit down in indolence and ease, indulge in all the luxuries with which we are surrounded, and which our country so bountifully affords, and leave beings like these, flesh and blood, intellect and feeling like ourselves, and of our own sex, to perish, to sink into eternal misery? No! by all the tender feelings of which the female mind is susceptible, by all the privileges and blessings resulting from the cultivation and expansion of the human mind, by our duty to God and our fellow creatures, and by the blood and groans of Him who died on Calvary, let us make an united effort, let us call on all, old and young, in the circle of our acquaintance, to join us in attempting to meliorate the situation, to instruct, enlighten and to save, females in the Eastern world, and tho' time and circumstances should prove that our united exertions have been ineffectual, we shall escape at death that bitter thought, that Burman females have been lost, without an effort of ours to prevent their ruin.

NANCY JUDSON.

#### MUSKINGUM ASSOCIATION.

The Muskingum Baptist Association held its annual meeting at Hopewell Meeting-house, Perry county, Ohio, on the 23d, 24th, and 25th of August last.

This body is composed of 28 churches, 15 ministers, and 1068 members, 196 of whom were admitted into the churches, on profession of faith by baptism, during the past year.

#### LABOURS OF FEMALES IN CIRCULATING THE BIBLE.

The influence of the Bible in elevating the Female character shows forth itself in every relation of life; but it is exhibited in no attitude more engaging than in their wise and zealous exertions to extend the blessings of the Bible to the poor and destitute around them. They thus become co-workers in the most exalted charity, and it well becomes us to afford them every assistance, and every encouragement in our power, in the prosecution of their work; and to this end we recommend to the perusal of all, the following extracts from an address delivered before the female Bible Society of Newark, N. J. by Joseph C. Hornblower, Esq. *C. Herald.*

Among all the efforts that are making to meliorate the condition of man and improve his heart,—among all the charities of the present day so eminently calculated to assuage the sufferings of humanity—to wipe the tear of sorrow from the "grief-worn cheek," and win back to earth, those consolations which sin has banished,—the work in which you are this day engaged, stands pre-eminent.

Give what you will to those objects of wretchedness who excite your compassion, if you give them not the BIBLE, nor impart to their aching bosoms the consolations it affords, you leave them poor and wretched still. Your bounty may indeed relieve the pressing wants of nature for a moment, and light up a temporary smile upon the countenance of woe—but you leave them destitute of that bread which alone can nourish and sustain their fainting souls,—and withhold from them that treasure, which would enrich them for eternity.

The Bible is an humble gift,—a silent messenger of peace and blessedness; it makes no noise, nor show, but wafts on the soft and gentle breath of prayer, it finds its way over seas and continents, to distant climes and heathen lands;—it enters the abodes of ignorance and vice, and sheds its heavenly influence on all around;—the cheapest, yet the noblest gift,—and warms and blesses him who gives, and him to whom it is given.

Go forward then, sisters, in every work and labour of love in which you have so generously engaged;—go feed the hungry—clothe the naked—administer to the sick—instruct the ignorant—be mothers to the orphans, and the widow's friend; but never go without the Bible in your hands, and its precepts in your hearts—feel as if you do nothing in the cause of your blessed Redeemer, while you are so little under the influence of his Gospel, that you have no soul to give this precious book to the poor and destitute.

We would not discourage other charities. We do rejoice to see our beloved Marys breaking the precious ointment of heaven-born benevolence over the weak and fainting head of a poor disciple, and diffusing all around them its refreshing odours; but we trace back the streams to the fountain from whence they flow, and we find them issuing from the mercy seat of God, and conveyed to earth in rich abundance through the channel of the Bible.

It is worthy of remark, that works of charity and the influence of active benevolence, have increased with the increase of the Bible. The same spirit that promotes the circulation of the one, prompts to the exercise of the other. When did the chamber of sickness receive such kind attentions,—the fainting heart such cordials,—the little orphan such maternal piety,—the lonely widow supports,—the troubled, trembling soul such consolations, as we have witnessed since the establishment of Bible Societies in our world?—When did the angel of Mercy spread so wide his balmy wings, and shed so many blessings down, as since the angel of the everlasting Gospel has been flying through the heavens, and scattering this precious volume among the nations of the earth?

Yes, it is this sacred Book which, with Heaven's blessing, has lighted up in your souls the flame of immortality, and warmed your bosoms with a Saviour's love. It is this Book that has taught you the felicity of doing good to others, and conveyed the



streams of your benevolence to haunts of wretchedness, the habitations of poverty, disease, and death. Go look for charity in yonder wilds, where Gospel light never shone, and see if you can find her there. Ah, no!—nor yet those thousand nameless, but endearing, courtesies of life, that sweeten your enjoyments, alleviate your sorrows, and bind your souls together in friendship, harmony, and love. Go ask that hapless victim, hastening to the funeral pile,—that aged mother, abandoned in her weakness, by her who grew and strengthened at her breast,—go ask them if they have seen a Bible and have felt its influence on their hearts. They will tell you—no. Go to those dark benighted corners of our world, where females, instead of receiving the kind attentions of the hardier sex, are kept in ignorance, and made the servile drudges, not the companions of their husbands—and tell me whence your happier lot. It is the religion of the Bible that has elevated you to your proper place in society, and made you at once the source and partners of our joys and the objects of our tenderest care. The Bible then, is emphatically the charter of your rights, and you are peculiarly bound to assert its authority and extend its influence.

Relax not then your efforts in this cause, till every destitute family within your reach, is supplied with a copy of the word of life, and pour the overflowing streams of your benevolence into the treasury of the American Bible Society, which like a mighty reservoir is receiving its supplies from a thousand sources, and sending forth the waters of life, in deeper channels, widening and spreading as they go, enriching and fertilizing the world. Impress upon the minds of your infant daughters the blessings they owe to this Book of books—unfold to them its sacred pages—teach them to lisp its joyful sounds—tell them what it has done for you—then they will rise up and call you blessed—and when you are gone to the mansions of eternal rest and glory, they will occupy your places here, and perpetuate your noble charity.

You are not alone in this generous work—the Christian daughters of our own country, and the benevolent females of Europe, are every where engaged in the work of evangelizing the world. Let it be your pride, if not to march ahead, at least to go side by side with those who are carrying the standard of the Cross to heathen lands. Females of Newark, you are under peculiar obligations to the beneficent author of the Bible. He has done much for you. In temporal things he has greatly blessed and enriched you; in spiritual privileges he has highly exalted you—and will you not rejoice in the opportunity of giving the Holy Scriptures to your poor benighted sisters throughout the world?

We know there are those in society who would confine your labours in the field of charity, to narrower limits; they would deny to you the high privilege you this day enjoy, and point you to the domestic circle, or the chamber of sickness as the only legitimate objects of your benevolence and care. But we are not of that number; we invite you to the field of more extensive labours; we hail you as co-workers with us in the Missionary and Bible cause,—and we joyfully divide with you the honours and the blessedness of this noble employment; nay, more,—we solicit your aid; we ask your influence in society, and your prayers to Heaven for a blessing on our feeble efforts in the service of our common Lord.

We come not to flatter you for services rendered, nor yet to chide you for past neglects, in the professed object of this institution; but in the same spirit that dictated our written communication to your Board of Managers,—in the spirit of Christian charity, under a deep sense of the obligations we owe to him who gave us the Bible, with its attendant blessings, we come to bid you God speed in this blessed work. Be not content that you give your portion, and meet here once a year to manifest your membership of this Society, but give your influence and your example to its interests—invite your female

friends from house to house to come and cast in their lot with you, and cease not your exertions till all of your sex who enjoy the blessings of the Gospel, shall do something for the advancement of the Redeemer's kingdom; oh! cease not your exertions till you have gathered into the bosom of your Society that gay and cheerful throng of female youth, who grace our public walks, and inspire us with hopes of future usefulness.

It will be an honour to their names and age, to be enrolled upon your journals as contributors to the Bible cause.

Can they want motives to this generous work, while all around them smiles, and nature adds her charms to make them blessed; can they rejoice in all the fond delights that strew their path, and pick the choicest flowers that grow on Gospel ground, yet be content that millions, young and beautiful as they, and just as capable of all that charms, shall roam the forest with untutored minds, strangers alike to all that grace their sex, and fits them for eternity! Oh, no, my dear young friends, you only need this subject fairly brought to view, and then that gay attire in which you are clad, at least some idol trinket, glittering in your dress, will soon be changed for Bibles, and on the wings of charity be borne to heathen lands, there to shed their light and heat around.

Can you want motives? think, oh! my friends, what the Bible has done for you; 'tis Bible influence sweetly shed upon your hearts: instilled with earliest lessons on your infant minds, which, though a stranger to its saving power, gives you that polish, makes you amiable and kind.

Christian mothers! can you want motives to excite your zeal? Think, oh think what Christ has done for you. It cost him dying groans, to send you Gospel news.

Oh read the Bible, read it much, and you will love it much; and strange as it may seem, the more you will wish to give it to the world. It costs not much to give a BIBLE, it will never make you poor, it may make many rich.

It was Charity in Heaven that gave this book to earth, and warm from the compassionate bosom of its Divine Author, we embrace the boon, and feel its genial influence thrilling through our veins; we catch the generous flame, it warms our hearts, it rises high, and reaches back to Heaven.

#### REVIVAL OF RELIGION.

The congregation in Washington City, under the pastoral care of the Rev. Mr. Peyton of the Methodist Episcopal church, has been recently favoured with a gracious revival of religion. Since the first of July, in the present year, two hundred and twenty persons have joined the church, nearly all of whom have given the most satisfactory proofs of a sound conversion and thorough reformation. The chapel is still crowded with attentive and serious hearers; the work progresses, with little, if not without any, intermission; and appearances are calculated to encourage the hope that there will shortly be considerable accessions to the number already received. The benefits of this revival have extended to other congregations, and it is believed that its influence, in a greater or less degree, is felt throughout the district. The Foundery Congregation in particular has had a considerable increase, both in number and piety. *Nat. Intell.*

#### MISCELLANEOUS.

##### ELOQUENT APPEAL.

Extract from Dr. Chapin's Sermon at the Ordination of the Rev. Samuel Cook over the Baptist Church and Society in Effingham, N. H.

In his remarks on those ways in which churches may grieve their ministers, is the following passage.

"Pastors are grieved when their churches neglect to supply their temporal wants. We do not

wish you to pamper them with delicacies, or to load them with riches, so that they may be tempted to wallow in luxuries. Past ages have fully shown the sad consequences of high wealth among the professed ministers of Christ. In this country ministers are generally poor men, and we should view it as a heavy judgment on the churches, if their pastors were possessed with overgrown estates. It is much best for their people, and much the most friendly to their own spirituality of mind, that they should not be cumbered with an abundance of worldly goods. But if it be an evil to make them rich, it will not, therefore, be right to let them starve. Ministers are men, not Angels, and generally, like other men, they are surrounded with families. They cannot live without food and clothing. But how are they to be supplied? Will you rely on miracles, and fancy that the windows of heaven will again be opened to rain down bread and flesh to furnish their tables? or do you imagine that their present stores will no more waste, than the widow's cruise of oil and barrel of meal? Look at them. Do not their treasures spend and their raiment wax old and need repairing, or replacing, like those of other men? Can they go, like Elijah, forty days and forty nights by the strength of one meal? No, brethren, they must have daily food, or they will famish and die. But the question again returns, how is their support to be procured? Will you say that the duties of the pastor, such as studying, preaching, visiting the sick and afflicted, together with many other nameless calls, are so light, and may be so quickly gone through, that he can well attend to them all, and yet, like other men, he may earn his bread by labouring six days out of seven? No, my hearers, your good sense and your knowledge of the arduous labours of a faithful minister of the gospel have taught you better sentiments.

Let us suppose that here is a church able in all respects to give to their elder an adequate support, and that he has ability and inclination to make a good use of his time. He is, we will say, a young man. He wishes to cultivate his mind, and to make higher attainments in divine knowledge. He is aware that if he do not add to his little stock of information, his present resources will soon be exhausted, and that then his flock will become wearied with a barren sameness, and soon begin to pine away for want of fresh and green pastures. Their growth in the mysteries of godliness will be slow, not being fed with new supplies of the bread of life. That he may progress in sacred learning, and become a scribe well instructed unto the kingdom of heaven, so that he may be able to bring out of his treasure things both new and old, he wishes to be exempted, in a proper degree, from the cares of this life, and to give himself wholly to his great work. Now instead of giving him this time to labour for their spiritual welfare, this church, we will further suppose, withhold from him all support. What is the result? He leaves them, or soon necessity drives him into the work-shop, or obliges him to flee into the field. He buys up lands, becomes a tiller of the soil—his fields begin to bear well, and his flocks and herds to multiply, and he soon becomes a thrifty farmer—a spirit of avarice may be engendered—his people begin to be jealous of his growing wealth, and conclude that it is neither policy nor their duty to lend him any assistance. He becomes worldly minded—having been disappointed of his portion from his people he now turns his eye to another source, and looks for his gain from his own quarter—that mode of employment, which at first was imposed by painful necessity, by the progress of time grows into a pleasing habit—he loses his relish for books—confinement is a burden—his study is forsaken, and the field becomes the place of his resort—his mind is unfruitful—his sermons are dull—his church grow drowsy at hearing what they have quite learnt by heart—the youth grow up in ignorance and vice—the congregation grows thin and scatters away, and every thing around wears the



frightful aspect of moral decay and ruin! Say, my respected hearers, would not such a course as this, grieve, in the outset, their minister, and wrong their own souls? But, beloved brethren, we are persuaded better things of you, though we thus speak. We are happy to learn that you have made provisions for the temporal wants of your pastor, and we trust they will continue. That every true pastor ought to be comfortably supported by his church, if they have the ability to do it, is confirmed by that authority, from which there lies no appeal. "Do ye not know that they, which minister about holy things of the temple? and they, which wait at the altar, are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel." A word to the wise is sufficient. Think not when you have carried your earthly substance, to feed your minister, that you have performed a deed of charity, for which you are entitled to much praise—you have only discharged a debt of justice. Nor must you be satisfied when you have bestowed only a scanty support, and of that, too, which cost you but little; but remember the divine injunction, "Let him that is taught in the word, communicate unto him that teacheth in all good things." We admit that a church may be so small in number, and possess so little of the riches of this world, as to be unable to give to their pastor much support. If he be contented to remain with them, and desire no more from them than they are able to impart, and is willing to labour with his hands, to help in the support of his family, he is to be commended for his self-denial, and not censured for his attendance on labour, for he is supported in his conduct by the same authority, which makes it the duty of wealthy churches to support their pastors, and the duty of such pastors to give themselves wholly to their appropriate work."

#### MINISTERS' ACCOUNT.

At a meeting of ministers an aged servant of God represented the Judge as calling upon those who had been preachers of his word to render up their final account, and proceeding in this manner.—"To the first, 'What was your inducement to preach my word?' He replied, 'to secure a good living.'" "Stand by," said the Judge, "you have received your reward." To the second, "And what did you preach for?" To display my learning and eloquence, and gain popularity." "Stand by; you have received your reward." To the third, "And why did you preach?" He humbly replied, "To make known unto men salvation by the cross, and win souls to thee." "Room, saints; room, angels, said the Judge, let my faithful servant enter into the joy of his Lord." The ministers retired from the meeting with great searchings of heart.

#### THE CHRISTIAN SECRETARY.

HARTFORD, December 7, 1822.

The dreadful massacres which have taken place in Scio and Cyprus, that fine portion of the earth—and those cruelties which are still exercised in the dominions of the Ottoman Porte, must give pain to every feeling heart. And while we view judgments in the earth, and see that many are swept away by a deluge in the East, others swallowed by an earthquake, and even in this country some falling by pestilence, it is not our part to look with indifference on these events—not ours to say that these were "sinners above all men," and to indulge in our fancied security from the sword, from pestilence, and from famine; but humbly to return thanks to God for his great goodness and mercy to us as a people.

However mysterious to us the wisdom which permits these judgments, it is ours to acknowledge in them the hand of God. The Mahometan faith allows the indulgence of the vicious propensities of the heart, and prom-

ise for particular acts, a sensual paradise hereafter.—While the christian religion is in direct opposition, and meulcates the doctrines which are calculated to give peace on earth, as well as happiness hereafter.

Being favoured with all the religious privileges which we can ask, and having the blessings of a kind Providence bestowed upon us, in abundance, how can we neglect giving praise and thanksgiving to God?

The communications on hand will receive due attention next week.

DIED—In this city, Mr. Uzzal Miner, aged 37 years. Mr. Theophilus Howell, aged 35 years.

At Middletown, Mrs. Olive Ranney, consort of deacon William Ranney, aged 54 years. Mrs. Rhoda Hall, aged 85 years.

#### ORDINATIONS.

On Wednesday forenoon, at eleven o'clock, the Rev. HENRY JACKSON, A. M. late of Providence, R. I. was solemnly ordained to the pastoral care of the Baptist Church and Society in Charlestown. The exercises on the occasion were introduced by a prayer by the Rev. Ebenezer Nelson, of Malden. The 84th Hymn in Winchell's Selection was then sung. Rev. G. F. Davis read select portions of Scripture. Prayer was then offered up by the Rev. Benjamin C. Grafton, of Cambridge. The sermon was delivered by the Rev. Stephen Gano, of Providence, from John i. 6, 7.

Tuesday, Oct. 1.—The Rev. Jason Corwin, member of the Baptist Church in Cazenovia, was ordained to the Gospel Ministry. Sermon, by the Rev. Daniel Haskell; ordaining prayer, by Rev. N. Kendrick; charge, by the Rev. John Peck; fellowship, by Rev. John Pease.

#### DEDICATION.

On Saturday the 26th Oct. the new Meeting-house of the SECOND BAPTIST CHURCH, in Richmond Va. was solemnly dedicated to the service of God.

#### WORTHY OF IMITATION.

On the 26th of Oct. the Female Association of Bradford Academy, appropriated 22 dols. to purchase from slavery a female child in Burmah,—to be placed under the care of Mrs. Judson. On the same day, 27 members of the said Association, organized themselves into a Society to be called the Judson Association of Bradford Academy, and obligated themselves to contribute annually, the sum of fifty cts. each for five years to come, for the purpose of assisting in the education of females in Burmah.

#### SUMMARY.

##### Death of Capt. Allen, of the Alligator.

About the 9th November, two masters of American vessels came to Havana for the ransom of their vessels bound to Havanna, which with two other Americans (bound to New-Orleans,) had been recently captured by two Piratical schooners near Key Romain, and left at anchor in that neighbourhood waiting their return. Capt. Allen, of the Alligator, on coming into port next day, being informed thereof, started without coming to anchor in search of the Pirates, whom on that, or the next day, he discovered in the channel of Matanzas.—The Alligator drawing too much water, two boats were manned and stood for them; an action ensued, in the early part of which Capt. Allen, received two musket balls, one in the head, the other in the breast, and soon died. After a short contest the Pirates abandoned their vessels and swam to the shore.

The vessels were taken possession of by the victors and carried into Matanzas.

They mounted one gun each amid-ship, with 40 men each, well armed, and had considerable plunder on board.

The four prizes were also captured and towed into Matanzas, a part of the cargoes had been previously landed and sold. Capt. Allen was buried at Matanzas with the honors of war.

Loss in Alligators two boats.—Capt. Allen and two oars-men killed; two do. mortally wounded, three severely.

Vessels re-taken.—Ship William and Henry, from New-York, for New-Orleans, with some female passengers; brig Iris, from Boston, for New-Orleans; brig Sarah Morrison, do. do.; schr. Argo, from Salem, for Matanzas; Nancy and Mary of Boston, from Norfolk, for Pensacola.

#### SHIPWRECK.

The ship Bellona, capt. Holdridge, from New York to New Orleans, foundered in lat. 29 long. 73, on the 30th of October last. Capt. Holdridge and six of his crew have arrived at Philadelphia in the brig Sarah Ann from Turks Island.

Extract of a letter from the Isle of Cyprus, dated Aug. 15.

"Our island is the theatre of devastation. It is in a deplorable condition. The barbarians are burning and slaughtering in all directions. Sixty villages are completely destroyed. The church of a village called Aspropagia is transformed into a mosque. The governor of Cyrene entered the convent of St. Panteleimon, seized all the monks, and caused them to be saddled like horses, made his servants mount them, and flog them with whips like cattle. The unhappy men being unable to support the punishments, perished under the blows of their tyrants. A Cavazi (Commissioner) sent by the Pacha, and accompanied by troops, went into the monastery of Kucos; he seized all the monks, put them to the torture, and particularly a certain Sylvester. Several of these unfortunate men died in Prison. In the village called Morfo, the Turks took a considerable number of women and little children, shut them up in a house to which they set fire, and in which all these unfortunate beings were consumed. The fire was communicated to the neighboring houses, and from thence was propagated throughout all the village. Such is the melancholy situation of an island which has remained tranquil and peaceful, and without taking any part in the movement of the other Greeks."

#### CONSTANTINOPLE, Sept. 10.

Since the last post disagreeable news from the Porte has arrived from the Morea. The Greeks have destroyed there more than 20,000 Turks in partial battles and ambuscades. The Turks possess nothing there but Corinth, which will probably soon be obliged to surrender.

At Scio several Turks have been executed who persisted in massacring the sick Christians. On the 5th of September there were only 300 Christians remaining out of 160,000.

Our Vice Consul at Algiers, having been insulted while hunting, demanded satisfaction of the Dey; who observed that he did not take his drogoman with him who would have protected him from insult, and declined to interfere. The Vice Consul then cut down the American flag staff, and embarked for Port Mahon, where our squadron then was. They immediately sailed for Gibraltar, and it was reported would proceed to Algiers to settle the difficulty.

Extract of a letter from a gentleman in Para, to his friend in New-York, dated Nov. 7.

"Yesterday arrived here from Maranh an American brig, which brings us news of the expedition from Lisbon to Bahia having been met in lat. 30 N. by an English brig. It consisted of 10 vessels and 6000 troops. The prince Don Pedro has assumed the title of King of the Brazils, and will be crowned in a short time. He has sent an express to Lord Cochrane, it is supposed to come and assist him and take command of his navy. The Portuguese had better at once give up the struggle, for they never more can have any foothold in the Brazils. One of the European regiments in Bahia has turned to the side of the Brazilians, and a reward of 50 reals is given to any soldier who comes over to their side. In Rio de Janeiro they have adopted a new flag."

Longevity.—By a paragraph in a late New Hampshire Patriot, it appears no less than seventy-five persons have died within that state since 1732, who had attained the remarkable age of 100 years and upwards: of these one reached 110, another 116, and a third 115 years. It mentions the following persons yet living; Mrs. Tryphena Stiles, of Somersworth; Mrs. Mary Barnard of Amherst; Mrs. Bailey of Chesterfield, each aged 101; Mrs. Sarah Kelley, of New-Hampton, 103; and the venerable Mr. Samuel Welsh of Bow, in his 113th year.

#### BOSTON, Nov. 15.

The interesting and authentic volume of travels on the Nile, by Mr. GEORGE BETHUNE ENGLISH, of this city, has been published in London. This gentleman has returned, in good health, to his native place, after an absence of nearly ten years which have been replete with uncommon incidents.

The stockholders of a boating company, on the Canal, between Utica and Montezuma, have realized a dividend of \$6 per share, which is equivalent to 156 per cent. for the last six months on the capital employed.

We understand that more than four hundred young gentlemen have joined the medical class of the University of Pennsylvania, and that a considerable accession is expected.—Phil. Union.

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